

APRIL.

THE
MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XXV.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."
Ecc. XI: 1.

EAST CANTERBURY, N. H.

1895.

THE MANIFESTO.

CONTENTS.

	Page
History of South Union, No. 18.	73
True Spiritualism.	77
Letter.—Simon Emery.	80
New Year's Thoughts.	83
Righteousness.	84
Music—Best Gifts.	86
Notes About Home.	87
Tribute.—Eldress Sarah Small.	93
Reception at Harvard, Mass.	"
Exchanges.	94
Acrostic.	95
Deaths.	96
Books & Papers.	"

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The Manifesto.

THE ONLY PERIODICAL PUBLISHED BY THE SHAKERS.

Vol. XXV.

APRIL, 1895.

No. 4.

Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

HISTORY OF SOUTH UNION, KY.

NO. 18.

MAY 19, 1863. A company of two Brethren and six Sisters ride to Bowling Green a distance of fourteen miles. While ascending a hill for the purpose of seeing the fortifications, a bolt broke under the carriage, and the company were all thrown to the ground. Six of the company were quite severely wounded. One Sister had her hand crushed, another a wrist broken and another was badly cut on the head and face. One Sister was brought home on a bed on account of serious injuries.

May 24, Sunday. Not less than thirty persons are seen in our field of strawberries. They come armed and so can not be driven away.

May 27. General Judah and family with a staff of twenty-five soldiers, and others, in all numbering about fifty persons, are treated to a very excellent, free dinner. A visit from a general of the regular army brings a measure of relief in these perilous times. Companies of lawless creatures are prowling around day and night, and are ready to commit any depredation for their selfish interest. Hardly a day passes that either the Federal or Confederate soldiers are not passing through our village. Some of these ask for or demand whatever they may want, while some are very kind to pay for all they receive.

It is difficult to tell who are our friends or our foes by their military dress, as the Confederates are quite often to be seen in the uniform of the Federals. As food is very scarce the whites or blacks will steal whatever may be found and the chicken house is quite a center of attraction. The slaves are now learning a new lesson, and as the masters or overseers are unable to keep a

close watch over them, these irresponsible chattels in human form are taking liberties with any property they may find and under cover of the night, make their way, a score at a time, into the free states or where they can be protected by the Northern soldiers.

Aug. 8. Two hundred soldiers pass through our village to-day on their way to East Tennessee. A company of some forty men and women leave the train at our station and come to the village on purpose to obtain some food which they understand we keep ready for any who may call. We told them the report was not correct and that we are not able to dispose of our property in that manner. As a deed of charity however, we give this large, disappointed company a free lunch, for which they express many thanks and then leave for their homes.

Sept. The government authorities have again taken charge of the railroad that passes by our village and are using it for military purposes. The lawless classes that dare to do as they may wish with the property of others, are putting the Officers to a great deal of trouble. Although they go about in small companies they are difficult to conquer. As strange as this may seem, two of the Brethren have been on a journey of two hundred miles into the southern country, with a span of horses and a carriage and return without the least harm. For this preservation we render thanks.

Several of the Brethren have been drafted into the United States' service, but have not yet been ordered into camp.

Dec. 31. A Brother goes to Bowling Green to inform the Provost Marshall that the Brethren will not report without further orders. The Marshall said they need not report, as he had just received a dispatch from Washington, as follows:—

TO THE PROVOST MARSHALL, BOWLING GREEN.

SIR;—If there is any religious Community within your district, whose conscientious scruples abjure war, or the payment of commutation fee, you will parole them indefinitely, still holding them subject to any demand from the authority here.

(signed)

E. M. STANTON,

Secretary of War.

Washington, D. C.

Dec. 30, 1863.

This is "good news and glad tidings" to all in our Community, as our call to follow Christ forbids our Brethren entering the army as soldiers, and we are anxious that the government should recognize the fact and give them an honorable release.

1864.

This year opens very much as have passed the last months. Soldiers are constantly passing through our village, but do not make us much trouble. The country is still infested with sneak thieves and robbers and it requires a

constant watch day and night to protect our property. Our neighbors are treated much worse than we are. Their houses are broken into, their lives threatened and their money all taken from them. These lawless characters do not seem to discriminate between Unionists and Confederates. It is money they want and they will risk their lives to obtain it. The negroes are still giving anxiety to their masters. Freedom sounds a little better than slavery, and the negroes are doing their best to find it. One southern woman came to our village in search of her slave. She had been very kind to him and gave him permits to hire out. This time he wanted to work for the Shakers and she came to the village to find him. The Brethren said they had not seen him. He was evidently looking for freedom.

One of our neighbors, a rich planter, informs us that two of his slaves left him last Sabbath while he was at Church, and have entered the U. S. army. One of them is very valuable and trusty and the man had no thought that he would leave him. "My farm," he said, "must be idle for want of hands to till it." [Indeed and this farm had better remain untilled, than that it should be tilled by human beings who will be treated like the brute beasts. Ed.]

In March, one of the Brethren made a trip into the state of Tennessee to sell garden seeds. On his return he related the following incident.

It was in the early evening and I was driving slowly through a section of woods, when a fierce-looking fellow presented a revolver and ordered me to halt. As I was powerless, I obeyed and the following conversation took place.

Guerrilla.—Where are you going?

Shaker.—To Latham's a few miles distant.

Guer.—What is in your wagon?

Shaker.—Garden seeds.

Guer.—Where do you sell them?

Shaker.—We have a market for them in the South.

Guer.—Where do you live?

Shaker.—In South Union, Ky.

Guer.—I don't know where that is.

Shaker.—In Shakertown.

Guer.—I don't know where that is.

Shaker.—It is on the State road fourteen miles west of Bowling Green.

Guer.—That'll do. You have a large mule in your team and a good-looking horse.

Shaker.—It is an indifferent team and the horse is lame.

The fellow then examined the horse's mouth.

Guer.—He is about eight years old.

Shaker.—The horse is nearer fifteen.

Guer.—This mule is a fine animal.

Shaker.—His leg has been injured.

Guer.—Yes, it may have been broken, but he is a good animal and some of these jay hawkers may gobble him up.

Shaker.—I can travel slowly but I should hate to lose them.

Guer.—You are going to Latham's to stay over night?

Shaker.—I am.

Guer.—Well, go on then.

I called at Latham's, but he was from home. A negro boy told me to drive in and stop; but he said the Yankees might take my horse. They were stealing all round here, they had just stolen two barrels of whiskey and a bale of cotton from his master.

Shaker.—I fear the guerillas more than I do the Yankees.

Negro.—O da'll come ter-night an' steal der hosses.

Shaker.—Is there any place to hide the horse?

Negro.—Sometimes Massa hide dem, but dars de wagon an' den da'll break in der house an' make yer tell.

I concluded to put them into the stable and when Latham returned he would advise me. After waiting more than an hour the host arrived, and I told him of my trouble. He called the negro boy and told him to take the horse and mule and hide them in one of the negro huts and if any body came and asked where they were, he was to say he did not know, or he might say they were put into the stable and fed.

I soon retired for the night, but was suddenly aroused about midnight by the boisterous noises of some one or ones who had called for the master of the house. They were admitted and conducted up stairs to a room. They talked very loud, and I believed they were robbers and would demand my horses. I slept but little, and was out at the dawn of day, and as soon as the animals had been fed preparations were made to continue the journey. Fortunately I left the place without molestation and started for Dresden, Tenn. When within three miles of the village, I called at a house to see if I could stop till Monday. The man of the place was away from home and the woman was in trouble. She said that the guerrillas and Yankees had robbed them of their horses and of nearly all they had to live on. She said it was of no use to buy seed as they were unable to cultivate the land. I concluded to drive a little nearer to the village and try again. I called at a nice-looking residence, and the story of my last stopping-place was repeated. The man said they had been robbed of everything and had not a thing left on which to feed a horse, but if I could stay on such conditions I should be welcome. However, I concluded to drive on as the horses must have something to eat.

When near Dresden I asked a negro if the soldiers were yet in town. He said the soldiers had just gone away. At the hotel I met an old friend and he provided a safe place for both my horse and wagon. I subsequently

learned that both houses where I had called were broken into and robbed that same night. After disposing of my garden seeds, I was fortunate enough to reach home in safety.

Through the whole of this year there was but little rest to be found. Although the Southern army did not march through the state as formerly, yet hardly a day passed that the Shakers were not obliged to provide food for Union soldiers and for those who fiercely demanded it. On some accounts the country was in a much worse state and the people suffered more than they did during the invasion of either the Confederate or Union army. There was no hour of safety, day or night. To forcibly enter a house and demand your money, or whatever they might choose, was of daily occurrence. Breaking into the houses at night was so common that it deprived many of their much needed rest.

Many years will be required in this part of the country before the ruinous results of the war will have passed away. It has been an ordeal that one would not care to pass through more than once in a life time. Yet South Union with all its suffering has been especially protected. The civil government has kindly recognized the religious principle that governed the lives of the people, and acted accordingly, and it was through the care of an overruling Providence that we were protected from harm during this furious storm of the worst passions of the human mind.

(The End.)

[This essay was read at a recent meeting at Unity Church, Pittsfield, Mass.]

TRUE SPIRITUALISM.

By Anna White.

IN a recent issue of "The Banner of Light" we read of spiritual manifestations in an Episcopalian home a few miles from this city; the medium being a girl twelve years of age who is living with this Episcopalian minister's family. It is reported that she evidently possesses the gifts of clairvoyance and clairaudience to a remarkable degree, and as is frequently the case in the experience of the Spiritualists her descriptions of the manifestations taking place in her presence is substantiated by an absent medium, thus making assurance doubly sure. To us among whom spirit manifestations occurred some years before the Rochester rappings, this phenomenal phase of spiritualism is very interesting. It is one among many prophecies given at that time, which are being fulfilled to the letter.

Modern spiritualism originated in the Shaker Order, in 1842 and it continued to work a most marvelous work for seven years. Then the ruling spirit informed us that the class of spirits that had been with us, were going out into the wide world and there was not a palace or cottage that they would not

visit. It was four years before they commenced operations at Hydesville, N. Y. How their predictions have been and are being actualized, through the nations of the earth, you need no information.

Phenomena is to the unbeliever the foundation of spiritualism, without it there would be nothing upon which to construct its philosophy, and he who attacks phenomena, strikes at the cause itself. One good "test" is worth more in convincing the skeptic of the truth of spirit return and the soul's continued existence after the death change, than all philosophy and theories ever preached or taught by man. True phenomena first, then the grand philosophy. That is for the unbeliever, mind, not for the believer.

John the Revelator says, "I saw an angel come down from heaven, having great power (from the Spirit world,) and the earth was lighted with his glory." Now although this angel "had great power," the earth though lighted was not saved. Is not that Spiritualism? Look at the exhibition of weakness and wickedness among the various mediums; many, like the priests, "preach for hire and divine for money." Like leaders, like followers; yet, where is the theology—the creed and dogma in Christendom that can stand before Spiritualism? And again John says I heard another voice from heaven—the Spirit world, saying "Come out of her my people that ye be not partakers of her sins, and receive not of her plagues; for her sins have reached unto heaven"—the churches—and God hath remembered her iniquities, the Inquisitions of the great Catholic Church, and her persecutions of the Protestant Church her daughter, and man is remembering them too; we hope Americans will never forget them and let Christianity into their secular constitution.

The only people who obey that voice are the Shakers; though we are in the world we are not of the world, even as Jesus, his disciples and the pentecostal Church, were not of the world. We constitute a new order—a new heavens—and the light shining upon the new heavens, like the sun upon the moon, is creating a new earthly order or state, "wherein shall dwell righteousness" in earthly things. A right to be born right; where marriage will be used only for propagation and not abused by the indulgence of inordinate desires, resulting in acts of lust, followed by infanticide. Where woman will be man's peer in all things, ruling by right, and not by consent. Where land will be nationalized, each man and woman having a homestead of their own. Where education will be national, all children be equally educated in industrial schools and the schools be self-supporting. Where peaceable arbitration will take the place of the sword. The "swords will be beaten into plowshares, and the spears into pruning-hooks, and the nations will learn war no more," and "man to man the world over will brothers be." That condition you will say is Utopian, that will be the long looked-for Millennium. Even so; "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

There needs to be an opening for the Christ to enter; and what if he should enter your city to-night? Are there not some who would feel like calling upon "the rocks and the mountains to hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb?" Would not the tables of the money-changers be overturned and those cast out that bought and sold? "Make not my Father's house an house of merchandise." Look at your saloons—great giant tempters of the youth, the youth that are to be our future presidents to enact our laws and control our government: Prohibition does not remedy the evil. The front doors may be closed and the protest on, still intemperance runs riot. And what of those other dens, those horrible dens, not only found in the city slums but on the wide streets, where fine carriages roll with their miserable inmates to palaces, magnificent without, but within are full of corruption and full of crime—hot-beds of lust. "The social evil strikes at the fountain head of true progress; it paralyzes the conscience and demoralizes the soul. Rend this veil of the flesh assunder as the Shakers have done for nearly two hundred years and are doing at the present and there is no retreat for the accused or the accuser only in the light, in the truth.

Spiritualism with us is as a means of salvation from the gigantic sins of the world, and from "the little foxes that spoil the vines," the virtues. Therefore we hail every movement of this kind wherever we see it, as a preparatory step toward the consummation of the Kingdom of Heaven in earth.

I wish to call your attention to an article in the Dec. No. of "The Arena," published by B. O. Flower of Boston, entitled "The Well-Springs and Feeders of Immorality." That opens up a chapter of events which are daily occurring in private and in public life that are alike disgusting and alarming.

Were it not for the prophets and prophetesses and the Witnesses of Truth that raise their voices as a protest against the hideous monsters of vice grown bold in infamy and crime, we might hang our heads as bulrushes with no hope of the morrow. But hear the clear bugle notes as they follow one after another from the inspired poet, James G. Clark.

I have come, and the world shall be shaken
Like a reed, at the touch of my rod,
And the kingdoms of time shall awaken
To the voice and the summons of God;
No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my prophets and sages,
Be trampled like pearls before swine.

Ye have stolen my lands and my cattle;
Ye have kept back from labor its meed;
Ye have challenged the outcasts to battle,
When they plead at your feet in their need;

And when clamors of hunger grew louder
 And the multitude prayed to be fed,
 Ye have answered with prisons or powder
 The cries of your brothers for bread.

I turn from your altars and arches,
 And the mocking of steeples and domes,
 To join in the long, weary marches
 Of the ones ye have robbed of their homes;
 I share in the sorrow and crosses
 Of the naked, the hungry and cold;
 And dearer to me are their losses
 Than your gains and your idols of gold.

I will wither the might of the spoiler,
 I will laugh at your dungeons and locks,
 The tyrant shall yield to the toiler,
 And your judges eat grass like the ox;
 For the prayers of the poor have ascended
 To be written in lightnings on high;
 And the wails of your captives have blended
 With the bolts that must leap from the sky.

The thrones of your kings shall be shattered
 And the prisoner and serf shall go free;
 I will harvest from seed that I scattered
 On the borders of blue Galilee;
 For I come not alone, and a stranger—
 Lo! my reapers will sing through the night
 Till the star that stood over the manger
 Shall cover the world with its might.
Mt. Lebanon, N. Y.

Correspondence.

BANGOR, ME. DEC. 23, 1894.

ELDER HENRY;—I was thinking to-night perhaps you might imagine I had forgotten to send my yearly subscription for *THE MANIFESTO*, but I have been very busy in various ways since I wrote you last so I could not seem to get around to it. To-morrow, I am going to send you seventy-five cents in postage stamps, nothing preventing. A most eventful year has nearly closed its evolution and its revolution and we are about to enter a new year in which, according to all signs, there will be no less startling events than there have been in the one just passing out at this present time. All mankind and all nature seems to be in a terrible ferment. May it continue to ferment until it ferments all error, injustice, wickedness and wrong-doing from the human family.

Let the righteous raise the banner of liberty high in the heavens that all

may read its beautiful inscription; Freedom, Freedom to all those that are bound in chains of darkness and superstition. It seems to me that all the Heavenly host are working earnestly to liberate the children of earth from all the errors of past ages. The old car-wheels of progression that have so long been trigged by ministers and priests, have finally been removed and the old progressive car once more has begun to move on, and will finally grind all error to powder beneath its wheels and be blown away by the four winds of heaven.

In the Dec. MANIFESTO, Hamilton DeGraw, said I spoke the gospel truth, (not all are as frank to acknowledge it as he) the plain truth is what is needed in times like these let it strike where it may; he thinks I am entitled to some kind of a reward for what I said, but I am not, for my reward is always with me whenever I can say anything that will give another an impetus to go to work for the truth and the uplifting of humanity to a better condition. If the Shakers had used half of the money in spreading the gospel truth that some of their defaulting Trustees have absconded with and what has been lost in wildcat investments in the west to draw big interest on, in my opinion there would not be such a dearth among them as there is now. Stop trying to hoard and use your money freely for the spread of the light of truth, and it will return to you four fold after many days. Follow your motto, on THE MANIFESTO "Cast thy bread upon the waters" or else remove it, substitute, "we have been weighed and found wanting;" which would be more appropriate unless you follow it to the letter.

I would suggest that the Brothers and Sisters among the Shakers contribute their thoughts to THE MANIFESTO, if only a few words it will show they have a living interest in the gospel cause. It is the littles that make the sum of life; there are many persons in the Societies that are hardly ever heard from, that could write something of interest, if they would, that would be an impetus to some poor one of God's unfortunates of earth and perhaps lift him from the slough of degradation and misery to a higher and better condition. Do not be too much absorbed in the cares of this life; so much so that you can not give a few moments of time once a month for the elevation of your brother and sister that has not been as fortunate as you, in the knowledge of the truth. Let your light shine, do not keep it hid under a bushel. Now is the time to sow the good seed, much of the ground is ready to receive it and if you withhold the sowing you surely ought not expect to reap the harvest, if you do, you will be disappointed as you have been these many years.

The Shakers as a body, come nearer the teachings of Christ in practice than any other society that pretends to be his followers, they are infidel to all other religions; once they were a very progressive people, but after a while they became somewhat bigoted like other sects, thought they had all the truth there was to be had and became fossilized in this belief. It acted like a nar-

cotic that stupifies, and as it is one of the laws of nature that nothing can stand still, it has either to progress or go back from whence it came, so naturally the Shakers began to retrograde.

Each and every one has to fight his own battle and be responsible for all his short comings; there is no escaping it, so it behooves us all that have started in the true and heavenly way to ever be loyal to this beautiful spiritual cause. All that are strong in this blessed way of truth and justice can, from time to time, say some kindly word to those who are more easily discouraged; we can not conceive what good it will do. There is a wonderful power in a word kindly expressed. Let every one who has the good cause of truth and righteousness in heart make it manifest in his own way, not in some one's else way, for if you attempt to, you will invariably make a failure.

Let all strive to make heaven here and now, while on earth, not put it off for some future imaginary heaven. My motto is, to be good and to do good, not under fear of a future punishment by a revengeful God, or any expectation of a future reward by the same God for my good deeds done here, but because it is right to be good and to do good, for the happiness it gives now, and the reward which is always with me when I am being and doing good. This happiness and reward no one can take from me. If I am faithful and true to my honest conviction to the end, my reward will be with me through all eternity.

With these few scattering remarks I remain your brother in the cause of righteousness, truth and justice.

SIMON EMERY.

NEW YEAR'S THOUGHTS.

By George H. Baxter.

LIKE the sweet hosannas of the merry chimes that fill the air with melody so are the pleasant New Year's salutations, cheering weary hearts and making many a home circle brighter by its advent. What a powerful influence is born with the sincere heart salute of good cheer my sister, my brother or my friend. What a simple gift, yet how fraught with glad meaning when uttered to the weary, faltering soul wavering between the former resolution to patiently continue in well-doing, or sacrifice upon the altar of that innate natural craving for ease and self-aggrandizement.

Let each annual season herald its cheery signals. Let the cold philosophy capped with egotism that would criticise its beneficial results, pass beneath the sod of forgetfulness, while the lives of all mankind are brightened by the sunny ray of Christian kindness and brotherly love.

This year, like all that have preceded it, will no doubt bring its train of victories and failures, each day being rife with its joys and its sorrows; and

we must walk in life's path as we find it, resolved to "stand as the oak midst the tempest and storm;" sacrificing at no shrine save that of honor and truth. Oh, for the heart that is pure and free, daring all things, bearing all things for the truth's sake.

Well may we ask at the opening of the present year, what has the past yielded? Have not the unselfish acts of kindness borne the legitimate fruits of blessedness and soul justification? Do we not value the increasing wisdom that gives power to resist evil and rise superior to every temptation of the adversary that beckons us to partake of those pleasures that detract from the spirit the priceless gem of self-respect? Great must be the joy of that soul who is able to truthfully exclaim, "I know that Christ my Savior lives, I feel his power to-day."

This assurance gives renewed strength of purpose, making every duty to yield profitable results, while the mind is filled with that peace which passes human understanding.

Who shall say there is nothing new under the sun when we are constantly receiving new inspirations, new truths and new light to guide our souls heavenward. Shall the good old story of God's great love to man be forgotten? Shall we cherish less our brother's happiness and soul growth than we do our pet ideas and theories, that to the progressed mind and unprejudiced thinker may be even marked in their unreasonableness and inefficiency to meet the demands of the present generation? Is it in accordance with the life of Christ to become merely as echoes of the religion of past ages, trusting for salvation in the merits of those who gave their lives and all they possessed to lay the foundation of our Church of to-day? or shall we join hands with those whose motto is "onward and upward" and whose voices unite in singing,

"Ever changing, ever aiming toward a higher, better life,
Ever learning, ever earning is the good Believer's strife."

Enfield, N. H.

I LOOKED above, beyond, around
To find love's blossoms sweet,
I looked again, when lo, I found
Them lying at my feet.
I stooped to gather when I thought
How oft we look afar
For blessings that are nearest home,
For joys that dearest are. *S. J. B.*

As the sculptor chisels and polishes the marble in order to express his ideal; and the poet gives the beauty of his dreams in word pictures; so we must labor to express to others, the dignity of our inner self. *A. L.*

RIGHTEOUSNESS.

THE necessity of great and constant care is apparent in the continuance of any system that may have been inaugurated through the labors of interested and active minds for the promulgation of peace and prosperity of any of the family of man. Too much direct interest can not be exercised in holding all these temporal and spiritual blessings to an honorable standard, as it is a work that has already been planned for successful consummation. One writer in illustrating this very vital subject presents the case in a light so clearly that no doubts need be entertained.

"It only takes a few years to change the character of a church. If the converted men and women die off, and unconverted persons come in, or grow up, in a little while new methods and means are used, new results are sought, and the old paths of peace and blessing are neglected."

Whatever the treasure may be that has been obtained by earnest and consecrated labors, it becomes of corresponding value to the effort that has been made in reaching it. Treasures on earth or in heaven are held securely only by constant vigilance. If worldly riches have been obtained and the possessor fails to place them behind bars of iron or within walls of stone, they may at any moment "take to themselves wings and fly away," while the inestimable treasures of the kingdom of righteousness, which the hand of a heavenly Father so kindly bestows upon his children, may through neglect of care become moth-eaten, or ruinously consumed by rust.

For the obtaining of only an earthly interest we are told that a man will sell all that he owns, that he may buy a field in which to dig, and possibly in which he anticipates the finding of a precious pearl, and should he be as determined in securing the promise of everlasting life, he will as a resolute soldier of the cross of Christ, valiantly fight the "good fight of faith."

Neither the earthly nor the spiritual man can be assured of final success unless he works with untiring zeal to build and to hold what may be acquired. For us the foundation has been laid, and "other foundation can no man lay, than that is laid, which is Jesus the Christ."—1 Cor. iii., 11. The master workman was baptized into the divine spirit of his holy mission, and sacrificed his whole life that his followers might be led into paths of righteousness and peace.

Our Mother Ann Lee did no less. She gave herself no rest, day nor

night till she became assured that her mission of the love of God was in the ascendancy, and that her life work was under the direct blessing of our heavenly Father and Mother.

The Elders who were engaged in the same work of regeneration with Mother Ann, and were baptized into the same spirit of practical righteousness, as was Jesus the Christ, worked with untiring energy to establish the gospel work in the hearts of the children of men. Like the disciples of Jesus, they had left all and entered into the narrow way that they might be able to attain unto eternal life. Their testimony was against the sins of the world, and clothed as they were with the "whole armor of God," they were assured of a full victory over all that was wrong.

These pioneers of the gospel work made the divine life as preached by the Christ, their life, and a power accompanied their word which carried conviction to the soul. Let your light shine, said Jesus, and these anointed workers in the cause of truth did let their light shine, and they were abundantly blessed of God in their temporal prosperity. Their faithful labors in the house and on the farm not only afforded them a sufficiency for all their daily needs, but enabled them to help those who were less fortunate.

Agreeably to the advice of Mother Ann, they gave their hands to honest and industrious toil, and at the same time consecrated their souls and all that they possessed to the work into which God had called them. A practical righteousness was their theme for inspiration, whether engaged in their daily avocations or assembled for the worship of God, the same spirit of devotion was manifested, which secured to them a fullness of all the blessings which God had promised to the faithful soul.

Through this a beautiful inheritance was obtained in the land, and the same has passed into our charge for faithful care and protection. If a continual consecration is the life of the gospel work; then there is in this a bright hope for the future. Shall we say there is now less need of constant care in the bearing of the cross of Christ? less need of a full consecration before God? less need of a baptism into the holy spirit, then we may as well say that we have gone from the "middle of the King's highway," and have left the path of uprightness for conditions that are more congenial to the spirit of the world.

The same warning that was given to the Churches by the Revelator, may with equal propriety be given to the churches of to-day, and a careful inspection may readily determine the position that each one occupies.

BEST GIFTS.

"They that turn many to righteousness shall shine as the stars forever and ever."—DAN. xii., 3.

CANTERBURY, N. H. 1892.

Fair - er than ru - bies and rich - er than gold, Are the gems of Christ's

king - dom I see, Wis - dom for service, and pow'r to up - hold Are

gifts most at - trac - tive to me. Clothe and be - deck me with

beau - ty and grace To win precious souls to God's way; To lead in the

light of his glo - ri - ous face, His will all my life shall bear away.

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THE MANIFESTO.

APRIL, 1895.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,
EAST CANTERBURY,
MER. CO., N. H.

TERMS.

One copy per year, postage paid .75
" " six months, " " .40

NOTES ABOUT HOME.

Mt. Lebanon, N. Y.

Average of Weather at Mt. Lebanon.

February.

	Thermometer.	Rain.	Snow.
1894.	23.30	$\frac{1}{4}$ in.	25 in.
1895.	20.18	0 "	24 "
Highest Temp. during this mo.	52 above 0		
Lowest "	" "	" "	18 below "
Number of rainy days	" "	" "	0
" " snowy	" "	" "	8
" " clear	" "	" "	11
" " cloudy	" "	" "	9

C. G. Reed.

March, 1895.

SURELY we need but a short measure to encircle the years. The months pass by so rapidly, that unless some important event is inscribed thereon, we hardly note their passage.

Would it not be a grand idea to have every month dedicated to some particular virtue; we could thereby note our progress in each as the years go by.

In November we are called each year to measure our blessings and our corresponding gratitude.

December is imbued with an intuitive desire to surprise some one into happiness. Then the finer elements of true Christianity seek to be forgiving and forgiven, if anything has created a dissonance where harps should play only the tunes of that sacred love which characterizes the true disciple of the Prince of Peace. And again December being the close of the year, every progressive mind seeks to square their accounts with God, and man, that the New Year may have no debts carried over to mar its pages.

January comes with its earnest appeal to make a better record than ever before, and each year we earnestly hope that our pathway is in spiral form around the mound of time, that at every round we may find ourselves a little nearer the goal of perfection which we hope to find at its summit.

We have thus a distinctive aim for three months, and when the other nine are equally blest we shall more readily mark our progress.

At our present writing old Father Winter's white wig still covers his head, nor does it seem likely to be suddenly removed, since it is added thereto every few days. Last year at this date the bluebirds and robins were with us; but we shall not look for an early spring this year as the excessive and extensive cold has so frozen the Northern lakes and rivers, that the winds blowing over them will for some time yet keep our temperature wintry like.

But the tedium of a long cold winter is enlivened by pleasant tidings from "The Land of Flowers," which some of our Brethren have visited and where some still remain. It is pleasant to know that we are peeping over the horizon into something new, even if it is a venture. "Nothing venture, nothing have."

It is also pleasant to realize as we do in our Society, that the foundation principles of our spiritual home are so firmly built upon, that when authorized by the

leading powers, we can change either in dress or location, and our faith and works remain the same.

Plainness and neatness in dress become us as a modest spiritual people, and we have long since learned that when we all move in unison, and work for the highest good, we shall conscientiously measure our time and strength, that we rob not ourselves of mental and spiritual growth, for custom's sake; then we shall as surely drop all that is useless and cumbersome, either in dress or habit, as the beautiful plant drops its old leaves for a new growth when placed in richer soil.

Amelia J. Calver.

North Family.

March, 1895.

THERE seems to be little that is newsworthy to communicate at present, for all through the winter season we of necessity keep the even tenor of our way, at peace with the righteous.

According to arrangement, the missionary meeting was held Feb. 17th at Unity Church, Pittsfield, and was largely attended. It was reported that those who sought admission, and found none, far exceeded those in the edifice. The speaking was according to the gospel of Christ, and the singing pleased the audience, what more could be asked? After the service the Pastor invited us to a lunch in the Church parlors; and then came the long, midnight ride through valley and over mountain to our home and cherished friends who waited to bid us good morning. Such was the sowing, what will the harvest be?

We have made very few converts this season but those who come seem to desire the Christ life; it is better to gradually build up our homes with prepared souls than to receive large numbers who steal the children's bread and go away unthankful.

The Florida fever has not yet reached the North family and we hope it will not, for we would not know where to find a physician to cure it. There is a majesty

in Mt. Lebanon not to be found in the sand beds of the south; and our lovely village is truly a city set on a hill that will not be hidden when the next spiritual revelation comes to humanity, then should the call reach us to go and found homes for souls in distant climes how gladly would the humblest worker in the Cause respond to the summons. In the outer order, that which is natural is first, and if there is anything spiritual it follows, but we must "seek first the Kingdom of God and his righteousness" and all blessings will follow as a consequence.

It is but reasonable that where the Jewish law is disregarded, as it certainly is in most Gentile countries, the land must become exhausted as it has to a great extent in our northern homes, and the expense of fertilization is enormous; we also venture to think that where any organization long abides; the tendency is toward conservatism and inertia, which conditions are the cause of many spiritual deaths; but as a people there is more to keep us alive than there is to kill us, and more to encourage than to make afraid. We believe that new homes will be founded, but spiritual life will alone make them secure. The trend of progressive thought is westward, and with prophetic vision we see that souls will be gathered there who will desire the ministrations of the gospel. In the mean time we will watch and pray, fervently trusting in God, that he will give unto us the work of the future.

The health of our family has been remarkably good, in fact we have not had time to be sick, for with shirts and fine lawn and calico waists to make, the sewing machines are kept buzzing. The work is clean and light, but like all who struggle under the competitive system, we must work hard. Besides the sale work which is done by the Sisters, the kitchen and dairy must be tended with willing hands, and the tailoring and dressmaking must be carried on, for while we work we wear.

The Brethren find plenty to do in making the home comfortable, and spare no service in their power to render. Breth-

ren and Sisters living together in honesty and purity, sharing all the burdens of life equally is certainly a household to be wondered at, and amid the wranglings of people in office and out we live in undisputed happiness. The behavior of the last Congress was enough to disgust any sensible person. The shaking work is needed and if any one is in doubt on this subject a few books like "Progress and Poverty," "Wealth Against Commonwealth," or "Civilization's Inferno," will soon place them in the light of truth. The world is sorely in need of salvation.

It is very pleasing to read the Home Notes from our loved ones far away, for we become acquainted with those whom we may never meet yet are dear to us through bonds of faith. We need to encourage one another for the times are growing troubled; still the masses do the bidding of the classes, and the mills of toll grind hard, but the new time is approaching when all shall brothers be.

Cora C. Vinneo.

Shakers, N. Y.

March, 1895.

THE open winter that we thought might be probable from the indications in the early part of the season, was just a "little ways off." We have had our share of snow, and blizzards that have piled it up in promiscuous heaps, and in other places left the ground bare and exposed, but at present date, the 8th inst. there does not seem to be much visible indication of balmy spring; but we will wait with hope, knowing full well that it will come, that the promise of seed time and harvest can not fail.

It should move a heart even of stone with sympathy, in reading of the awful destitution in some parts of the west; and many times in partaking of our bountiful repasts we feel rebuked for not having that deep sense of gratitude for these blessings that we should.

When we read testimonies from such veterans as Elder John Whiteley, it gives

us courage; but, "as the Ancients of the City pass away, who will keep the testimony burning bright?" Whatever the temporal circumstances or what the tribulation we past through, every one who loves the cause and gives it support, can lift up their heads and rejoice, and sing praises to the God of their salvation; for the testimony of the higher life has gone forth, and is being received in honest hearts by those who are weary of the elements of the world, and are yearning in spirit for the ministrations of the higher life.

Hamilton DeGraw.

West Pittsfield, Mass.

March, 1895.

WE have been favored this winter with an abundance of snow. As we look around we behold large drifts, small drifts and medium sized drifts; to the right of us, to the left of us, before and behind; but between the banks of snow, and off on the hillsides, the brown earth is struggling for supremacy.

The crows are occasionally seen, and are heard giving hoarse messages to each other; soon we shall have the robins and bluebirds with us. Other signs of returning spring are evident. The children who have so enjoyed the snow the past cold months, are even now planning for the little plot of ground they call their garden, and which if we may judge by their confident talk, will by and by shine with wonders of the floral kingdom. Though it will be some time before their little fingers can even plant the seeds, why dampen the ardor of their innocent hearts. Our homes would be dull without their bright faces and cheerful voices, and much would we miss their willing hands and feet.

We had the pleasure of a short call from Elder George Wilcox, of Shaker Station, on the 27th ult. We are always glad to welcome our gospel kindred, especially the aged fathers and mothers, of whom we have so few in our own home. The value of those who have grown to old age among Believers, allowing the gospel to

exert full influence over their lives, can hardly be estimated, but they are honored by many who are not willing to go and do likewise.

Emoretta Belden.

Shaker Station, Ct.

March, 1895.

"Work while the day lasts." This is wise counsel. Nothing truly noble is gained without work; persistent, patient, persevering work. In the race for eternal life self-denying work is sure to win and good efforts will not go unrewarded. Cross-bearing yields good results.

Time is always on the wing, and it is a sad mistake to let it pass without wisely improving the golden opportunities. We should discipline, train and develop the moral and spiritual faculties.

"Let us so number our days that we may apply our hearts unto wisdom."

Conscience bids us be watchful and wary. A good way to remove discouragement is to belittle our troubles. A virtuous character is the "one thing needful."

Let us do better than we have ever done before; accomplish more for the benefit of lost humanity and grow to a fuller, spiritual stature, that when our earthly pilgrimage is ended, we may be able to say in the language of our great Exemplar, "I have finished the work thou gavest me to do."

"The first Thanksgiving proclamation that was ever printed was issued in 1677, and a copy of it is in the collection of the Massachusetts State Historical Society."

"In China the hands of the clock stand still while the dials are made to move round." "The Chinese read from the bottom of the page up."

"The first newspaper advertisement appeared in 1652."

"The first steel pen was made in 1830."

* * * * *

Poultry should not be fed, day after day, on the same food. They will eat nearly all kinds of food and there is no reason why their tastes should not be con-

sulted, especially as they thrive best on a varied diet.

While chickens are young and growing, the albuminoids and nitrogenous foods should be fed largely to promote the growth of flesh, muscle, bone and feathers. Three weeks before marketing, cracked corn and corn meal are best.

All soft feed given to poultry should be salted about as much as the same amount would be for human use, and if this is done they will not eat salt to excess if they are allowed to run where they can get it. It is a common mistake that salt is fatal to poultry.

Daniel Orcutt.

South Family.

March, 1895.

WINTER is beginning to weaken, and the glad spring-time is giving signs of awakening, and gladdens our hearts with promise, after a cold and severe winter, to which we cheerfully bid adieu. The snow has been so plentiful as to obstruct the roads and delay traveling in this section as elsewhere.

Now lumbering and repairing are going on. A barn for straw has been removed from an out-lot and is being re-erected at home. An additional amount of ice has been secured this season for the creamery; 3668 spaces of cream in January.

Colds and coughs prevail in our vicinity.

Where premises are infested with rats, get one of the improved wire cage rat traps. They do thorough work. One morning we found the cage full, eleven having been caught and nearly all large ones. They have been very destructive in our home this winter and we tried every known means to exterminate them without avail, until we found this trap.

The past four months a school has been kept at home for our girls and they are improving with constant teaching for we strive to give them an education that will be sufficient to meet the burdens of life. They are often admonished that time and youth, are going, never to return. We can not be too earnest to improve the

present, and gain those treasures which are lasting for

"Time, time is passing, my work is not done,
And I must be hastening to my future home.
My comfort and glory, my happiness there,
Depend on my labor, my faithfulness here."

Maria Witham.

Harvard, Mass.

March, 1895.

Another month has fled, with its record of good or ill, its duties done or unfulfilled. But one thing is certain, Feb. has very nearly fulfilled its forecast for it gave us the severest storm of the season. It compares very unfavorably with a year ago. Then we were making maple sugar and honey. Now the snow is deep, and more is falling; the mercury low and no signs of spring. Such inclemency is enough to make one dream of Florida, or some other genial climate.

Br. Andrew gives us glowing accounts of their Florida place. We hope it will prove as desirable as he anticipates, and may prosperity attend the movement.

Accounts of Florida are as varied as the people who go there. Those who have prospected the state say some parts are fine, others worthless.

Feb. 24th our good Br. Ezra B. Newton celebrated his centennial birthday. He had many relatives come to see him, also five reporters. In the afternoon we had a spiritual service, attended by about forty of the towns-people.

Wood is being housed as fast as weather permits, that all may be in readiness for spring work. According to an old saying the prospect for a fruit crop is small. "A snowy March, no fruit; but a dry, dusty March, plenty of fruit." We hope for a bountiful harvest from the farm to replenish our loss of last fall.

When we hear reports from Newfoundland and Nebraska, we feel our hearts overflow with sympathy for the sufferers, with thanksgiving that our condition is no worse.

Marcia M. Bullard.

Alfred, Me.

March, 1895.

"The stormy March has come at last," and with it bacteria which affects the head and lungs of our people. I wonder if we should be troubled with bacteria down in Florida. The zero weather we have does not freeze them, and I do not think the torrid weather of Florida would roast them. By an article in the last MANIFESTO I learn they have mosquitoes, flies and fleas, there. We have flies, and a few mosquitoes but no fleas. I think we will be content awhile longer to live in Maine.

The few warm days of the past week remind us that spring will soon be with us, and gladly will we welcome it, for the winter has been a cold and disagreeable one. The busy hum of the saw tells us that next year's supply of wood is being prepared, and so the seasons come and go, taking our lives with them. Do we so live that we have no desire to recall the days that are past, that we may improve them better? If so it is well with us. We have pledged our lives to perfect consecration to God. Soul and body, time and talents, all that we have, and all that we are to his service. What a great and noble work Do we daily and hourly live to this pledge, or do we let self and self-interests govern? May we remember the great profession we make and live according thereto.

Fannie Casey.

Pleasant Hill, Ky.

March, 1895.

BELoved ELDER HENRY;—Though we have been hovering about the frigid zone for the last two months, we would not have you think that we are wholly lost in the icebergs. Nay, dear friends, your little paper coming to us each month, so charged and recharged with glowing messages of divine love, intelligence, and progressive ideas, that our mental faculties are sharing the blessings of life.

Until the 25th of last Dec. we had very pleasant weather, with no snow. From

that day until the 8th of March we had twenty-two days that snow fell in our village. Some days from half an inch to nine inches, and the mercury fell once to sixteen deg. below zero, and once to ten deg. Such continued cold weather was never before known. The past ten days have raised our hopes and we are at last enjoying the sunshine and showers of the incoming spring. The bursting buds and verdant fields proclaim our freedom from freeze-land.

How we enjoy the inspirational talks in THE MANIFESTO. Such a vast relationship of one faith, one spirit and one interest in the glorious work of soul elevation. Such a confidence in the Lord, such a faith of purity, and charity for the weak and fallen. How vividly do the testimonies of the present writers for THE MANIFESTO bring the first Believers before us. Oh those were halcyon days, the effect of obedience to the pure gospel of Christ.

We prize the Monthly messenger, so fraught with truth, love and unselfishness. "O selfishness, thou deadly foe to union and progress. Thou destroyest long tried friends and makest desolate many homes."

We congratulate the beloved friends of Mt. Lebanon, in their progressive move. To leave the barren hills and mountains, and enter a land of sunshine and flowers, where fruits and vegetation abound. What if they do find some flies, fleas, mosquitoes and snakes, have we not some of them here with us? And are they not found at the north?

Life is too short to remain idle. We are not placed upon the earth simply to earn our daily bread and clothe our bodies, but to make the earth a little better for having been on it. Something seems to be saying,—"Up and be doing, morally, mentally, physically and spiritually. Our life battles will soon be ended. May we leave some little token or foot-print behind us, that will give courage to a poor faltering pilgrim, if no more. May heaven's blessing go with the prospectors who have gone south, and to those who may go to meet them.

Nancy L. Roupee.

Notes from Florida.

March, 1895.

BELoved ELDER HENRY;—Yours of Feb. 21st at hand. You request me to write a letter about the "Land of Promise." It is a hard task for the reason that I have been here but a short time, so I shall attempt to give you a description of the land as I see it.

First in regard to Florida. Like all other places it has its advantages and disadvantages. To decide upon these, they must be placed in the balance. The soil is mostly sandy although there are large muck beds along the lakes. The muck is from one to ten feet deep.

The timber is mostly yellow pine, or Georgia pine, as some call it. The lakes are not covered with green scum but are as clear as ours in the North and abound with fish, with a sprinkling now and then of alligators. The grass is not like that of the North but rather a coarser quality, and is found in the woodlands, but the palmetto also abounds in timber lands.

What will grow in Florida? All vegetables that grow in the North. Corn does grow here though not much has ever been planted. Sugar-cane, oranges, lemons, pine-apples, Irish and sweet potatoes. Wheat, oats and rye, I can say but little about, although I saw a field of rye sown for green fodder.

Cattle run the whole season and take care of themselves, but better attention would pay in better results. We have selected a tract of land on which are several lakes, consequently, much muck soil. The rail-road station is about one mile from where we are building a small dwelling, and a proposed rail-road will run on the northern boundary of our land if not through it.

We are about seventeen miles from Kissimmee. Our tract is the highest land in this section. As the water from Lake Alligator runs north into the Gulf of Mexico and south into the Ocean.

You ask about the heat in summer, and of the insects both great and small. As

have not passed a summer here I am unable to make a statement, but one thing I can say I have not found and that is a snow-bank. I learn while the weather is warm there is always a breeze or most of time. The nights are cool so that there is comfort in having a good rest at night. But just what can be done in Florida time and energy alone can tell.

While I am not anticipating a universal move to the "promised land," it might be well to test all locations and hold fast to the best. All things should be well considered and the only way to find out is to try on a small scale, before a rush is made. It would require a little if not a good deal of pioneer work before a large move could be made. But human nature runs to extremes, and some might expect all the benefits of soil, climate and location, in one state, and that state,—Florida, without any disadvantages. This would be asking too much. But there are many things in favor of Florida in my humble belief.

The Brethren are building a house 20x30 for present convenience. Br. Andrew Barrett is an excellent gardener and is taking charge of that department and of the fruit trees, while Br. Henry Hollister who is a carpenter is at work on the cottage.

The alligators and snakes have not yet been seen and possibly have faded away.

Isaac Anstatt.

TRIBUTE

To Eldress Sarah Small.

By Jane Cowen.

ELDRRESS SARAH spent seventy-two years of noble service in this Society, being twelve years of age when her mother with several children, embraced the testimony of Christ's Second Appearing, and she remained a faithful pillar in the temple of our God. The mother received faith through the first missionaries who came to this state in the year 1809.

Joseph Small who received faith at

the same time embraced the gospel and was a faithful member.

For nearly half a century Eldress Sarah was engaged in the care and educating of children, for which she showed a marked capacity and fitness, but during the last twenty years of her life she officiated in the capacity of an Eldress. She was tireless in her efforts to support the cause of righteousness and truth, and to implant a living faith in the minds of those who had less experience than herself.

She ardently desired above all things that they might come up to the help of the Lord and sustain the cause of truth. She willingly passed to the summer shore to join with kindred spirits. We now bid our dear mother, a loving farewell, with a desire to meet her in the heavenly home, where her purified spirit has gone. When our summons comes to quit all terrestrial scenes we may be prepared for her association.

In the language of the prophet, we can but exclaim,—“Let me die the death of the righteous, and may my last days be like his.”

South Union, Ky.

RECEPTION, AT HARVARD, MASS.

By Louisa E. Greene.

SUNDAY, Feb. 24th, was the one hundredth birthday of Ezra B. Newton, of the Harvard Society of United Believers.

He was born in Paxton, Mass. Feb. 24th, 1795.

The occasion was celebrated by an assembly of members at the South family of Harvard, of which the aged Brother is a member. The friends from the Society at Shirley attended, also many from the Church family at Harvard. Elder John Whitely of Shirley, presided.

Twenty-six of the nearest kindred of Br. Ezra were present, and a large number of friends and neighbors from Ayer, Harvard and Shirley. Many called upon Br. Ezra during the day who were much pleased to see him. Flowers were sent by kindly neighbors and added cheer to the

reception room by their spiritual influence. Br. Ezra B. Newton is quite a progressive character, and is of Revolutionary lineage. He has lived a progressive life, and labored industriously.

He married Sallie Turner, of Holden, Mass. Two children were the fruit of the union, who died many years ago. Ezra, was a kind and affectionate father. He was a consistent Christian and a member of the Baptist Church until the rise of Adventist ideas of the expected coming of the Christ in person, and the speedy dissolution of the material world. This awakened his sensibilities and he saw that he was not living to the highest light, unfolding within his spirit. He soon became conscious of an inward leading toward a people who, forsaking all worldly things, professed to "Take up the cross against the sins of the world." He became convinced that there was no other way for him, and was anxious to induce his companion to see and feel as he did. After a long struggle, when he almost seemed on the verge of despair, he became conscious of an audible voice which said, "This is the way walk ye in it." From that moment all hesitation disappeared and he saw clearly the sacrifice that was demanded. He prayed long and earnestly for guidance in the way and his companion seeing his distress and evident sincerity placed no obstacles in his path, and only stipulated that the children should not be taken from her. He entered the Shaker Order in Oct. 1848.

According to the rule of the Order in such cases, his property was placed in trust for the support of his family. From that time forth, he never doubted that he had received a direct call from the invisible world, to renounce the worldly generative life, and come into a spiritual and regenerate life of body and spirit.

From the beginning of his union with the Order, his whole mind and strength has been given to the support of its tenets. His conscientiousness is excessive, often convicting him of sin when his Brethren and Sisters could see no fault.

He has had the sense of ministration and guidance from unseen helpers and he has ever held in mind the ruling axiom of the founder of our Society "Hands at work, and heart toward God." This he has always faithfully acted upon, thus having had no time for useless regrets for past sacrifices, while many who joined the faith with him, on the same impulsion, fell away from what they had deemed their convictions. He has been true to his sense of an unseen, divine power and secure in the promise that for all sacrifice of earthly things, he would receive an hundred-fold in spiritual attainment.

When advanced age rendered it necessary, Sister Catherine Walker cared for him; but after many years, her summons came to "come home," causing him great grief. At almost his last interview with her, she said, "Now be patient and wait until you have passed your one hundredth birthday and then if it be possible I will come for you." This comforted him; and he awaits the fulfillment of that promise with serene hope, yet his health is quite good and he shows no evidence of near dissolution.

His life has been well spent and a principle of right maintained in harmony with his highest aspiration.

Harvard, Mass.

EXCHANGES.

THE TEACHER'S JOURNAL is published by Rev. J. P. Anstadt of York, Pa. No 1. of Vol. 22 is wholly devoted to the International Sunday School. The Blackboard illustrations are very interesting and instructive, and liberally used in explanation of the lessons. This work is published in the interest of the Lutheran church.

THE ICARIAN COMMUNITY, which is four miles from Corning, Iowa, after an eventful life of forty-seven years will now pass into history.

The brotherhood of man is certainly on the ascending scale. On the 6th of October last was published No 1. of Vol. I. "THE ALTRUIAN," at Berkeley, Cal. This informs us that on the 16th of Oct. "eighteen adult travelers and eight hopeful younglings" entered their land of promise.

To be able to enter this haven of rest a fee

of \$50.00 is demanded, and having an eye to the worldly prosperity of the community makes this initiation fee quite necessary. At present they have the control of 200 acres well-wooded and some rich land for cultivation.

The reader of Wm. D. Howell's very interesting articles in the *Cosmopolitan*, of the traveler from Altruria can now be informed of the address of that wonderful man who lived among a class of people who were interested in the welfare of each other. We shall wish the best of success to this new class of interested laborers, for the good of humanity.

THE SOUVENIR comes from the Scarritt, Colf legiate Institute, at Neosho, Mo. The whole of the *Souvenir* is a treasure-house of good gifts, and many carry an appreciative influence for the prosperity of humanity. Moral worth stands in advance of earthly pleasures or treasures.

While an interest is being taken in the lands and climate of Florida, it may be interesting to read of the *Koreshans* who have purchased a large tract of land in Lee, Co., which is about 26 deg. north latitude. The writer in the "*Ploughshare and Pruning Hook*," states that it is the most beautiful climate in the world. It is some forty miles from a rail-road, but only a few miles from the gulf of Mexico. We hope this new home may prove to be "the promised land," to all who make the pilgrimage, and we shall take a deep interest in their spiritual and temporal prosperity.

"THE RELIGIOUS TELESCOPE," is an exponent of the faith of the "United Brethren in Christ." It is edited by J. L. Kephart and published in Cincinnati, O. An article in the paper of Feb. 27th, "The Gospel for the Rich," is well worthy of close investigation by every Christian.

ACROSTIC.

By Almira Elkins.

Blessed are the pure in heart.—Matt. v., 8.
Lay not up for yourselves treasures upon earth.—Matt. vi., 9.
Enter ye in at the strait gate.—Matt. vii., 13.
Seek ye first the kingdom of God and his righteousness.—Matt. vii., 33.
Save me, O God, by thy name and judge me by thy strength.—Psa. liv., 1.
Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.—Matt. xviii., 14.
Draw nigh to God and he will draw nigh to you.—James, iv., 8.
And this is the promise that he hath promised us even eternal life.—John, ii., 25.
Return unto thy rest, O my soul: for God hath dealt bountifully with thee.—Psa. cxvi., 7.
Every good gift and every perfect gift is from above.—James. i., 17.

Through faith we understand that the worlds were framed by the word of God.—Heb.² xi.

How excellent is thy loving kindness, O God.—Psa. xxxvi., 7.

Except the Lord build the house, they labor in vain that build it.—Psa. cxvii., 1.

Poverty and shame be to him that refuseth instruction.—Prov. xiii., 18.

Understanding is a well-spring of life unto him that hath it.—Prov. xvi., 22.

Rejoice not when thine enemy falleth.—Prov. xxiv., 17.

Enlarge the place of thy tent, and stretch forth the curtains of thine habitations.—Isalah, liv., 2.

In Jewry is God known; his name is great in Israel.—Psalms, lxxvi., 1.

Not unto us, O Lord, but unto thy name give glory.—Psalms, cxv., 1.

Hear my prayer O God, give ear to my supplications.—Psalms, cxliii., 1.

Envy not the oppressor and choose none of his ways.—Prov. iii., 31.

A faithful man shall abound with blessings.—Prov. xxviii., 20.

Mighteous art thou Lord when I plead with thee.—Jer., xii. 1

The hoary head is a crown of glory if found in the way of righteousness.—Prov. xvi., 31
Engfeld, N. H.

"The very act of confiding in another takes the poison out of many an offense, enables a man to see his act as others see it, and to take those steps which, if another were concerned, he would at once discern to be the only wise, right, and hopeful method of escape from his offense or his difficulty. He who confides in a faithful friend divides his troubles and doubles his power of resistance and his chances of deliverance."

"THE very difficulties of life, of which we are so apt to complain, are converted into the means of that discipline, that self-improvement, which is the great end of life. Let a man's present desires be met and satisfied without any exertion on his part, and he will be content to remain as he is. Progress is the child of struggle, and struggle is the child of difficulty."

Good examples will do more toward the reformation of humanity, than any amount of sermonizing. B. R.

Books & Papers.

DR. PARKHURST'S first article to women in *The Ladies' Home Journal* has proved so popular that the entire huge edition of the magazine was exhausted within ten days, and a second edition of 45,000 copies has been printed.

JOURNAL OF HYGEO-THERAPY. March. Contents. Medical Science; Phrenology; The Journal; The School; The Law of Cure; Reply of Dr. Murphy; Fomentations; A Sermon by a Layman; Letters from Friends, etc., etc. Dr. T. V. Gifford, Kokomo, Ind.

Through the courtesy of the "International News Company" of New York, we have received a copy of "THE SUNDAY MAGAZINE AND DAY OF REST," which is under the Editorial management of Rev. Benjamin Waugh.

This number for January 1895 has an interesting and liberal page of contents from many contributors of high standing in the religious world. Many of the articles are liberally and pleasantly illustrated. No one will regret the perusal of this interesting work.

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catalogue and coupon, a fine novelty in flower seeds.

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THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for March, with an interesting phrenograph of the well-known reformer, Mrs. Elizabeth B. Grannis, editor and proprietor of the *Christian Union*, and president of the National Christian League for the Promotion of Social Purity. It is from a personal examination by the editor, Dr. Beall, and is illustrated by several portraits. Her leading characteristics are carefully analyzed and the elements pointed out which have rendered her influential.

"Do Men Gossip?" is an entertaining peep into club life, by Mrs. Jessie M. Holland. Mrs. Charlotte Fowler Wells sketches the life of the Rev. Joel Wakeman, D. D., a pioneer friend of phrenology. An especially attractive feature is a symposium on "Phrenology and Unfortunate Marriages," by Otto B. Fahne, Mrs. Margaret Allen Fitch, and Ward B. Stevens, Ph. D., with comments by the editor. Prof. Nelson Sizer contributes several illustrated pages on "Children, Hard and Easy to Manage," in his vigorous and sprightly style. In the Science of Health department Dr. H. B. Drayton gives timely and instructive opinions on "Anti-toxine, and the Bacillus of Diphtheria." Dr. A. G. Humphrey writes well on "Mental Diseases." In the editorial columns portrait of the Count de Castellane and Miss Anna Gould are given, with remarks concerning their conjugal fitness, and the editor expresses some radical views on the relations of the State to the production and prevention of crime.

TO OUR READERS.

ANY reader of THE COSMOPOLITAN who will do us the favor of securing three yearly subscriptions to the Magazine, at 1.50 each, will receive a copy for one year, free; or, instead, he can have a copy sent to any friend, free for one year.

Deaths.

Sarah A. Standish at the Church family Mt. Lebanon, N. Y., Feb. 17, 1895. Age 85 years, 8 mo. and 17 days.

Sister Sarah was a lineal descendant of Miles Standish of Puritanic Mayflower note, and her long and useful life has been characterized by the sturdy life of her brave ancestors.

A. J. C.

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